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THE BAPTIST.

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Occurrence and Comment.

A prominent professor in one of the Northern Colleges said recently that it was an unusual thing for one to gain a new idea after he was twenty-five. The writer of this paragraph is thirty-eight, and yet it was only yesterday when he picked up a new idea. Certainly that professor can be neither a higher critic, nor a close student of the Bible.—L.

No argument can avail against fact.

"Mr. Darwin expressed a strong conviction that the simplest message of the gospel could have no effect on the Fijians, because they were so completely degraded. Afterwards, when the mission had succeeded, he sent money for its support as an indication of his changed attitude." But men who are determined not to believe close their eyes to demonstration and continue to dispute.

An Episcopal preacher of Boston declined a salary of \$12,500 from a New York business house and accepted the rectory of a church with its small pay because of the "opportunity for such service as he wishes to render to men." All preachers are not mercenary. This case is note worthy just now, because many preachers, with small salaries and under the ever-growing cost of living, are cramped financially. There are yet many heroes of the faith.

Rev. Tobias Gibson, a Methodist preacher from S. C., reached Natchez in the winter of 1799, and preached the first sermon of that denomination ever delivered in Mississippi. His remains will be moved from the country church yard four miles south of Vicksburg and reinterred in Millsaps' College Campus in Jackson, and their resting place marked by a simple white monument which it is hoped will be a continual inspiration to ministerial students in that institution.

The R. V. of 2 Pet. 3:12 is correct. Not hastening thyself "into the coming of the Lord," but "hastening the coming of the day of God" itself. How? By doing the things that must be done to bring in that day. Here is one of them. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and

then shall the end come." All who "love His appearing" should preach the gospel personally or sustain some messenger of Christ.

The proportion of failures of "quickrich" investments is more than nine and three-quarters out of every ten, yet multitudes of our people go on nibbling at the glittering bait. It is estimated that if all of the suckers who get "pulled" by these swindles would cry out there would be more music in the air than could possibly be if there were a thousands pigs under the gate. And likewise what about some of these "quick" convert revivals? What confusion there will be at heaven's gate.

There is often in special advocates a tendency to lopsidedness. The champion of missions often in his "burning zeal" in enforcing "the great commission" is led to belittle baptism that he may put more emphasis on missions, as if baptism was not put first by the Lord and evidently made more important. Then the Sunday school enthusiast in his meteoric flash-light pa sage would shove the church and pastor aside and enthrone the Sunday school, superintendent and teachers as paramount, as if the Master had not sanctified His churches and ministry above all other things.

An editor of a secular paper said recently of a certain preacher that in a meeting which said preacher held "he converted about one hundred souls." That reminds one of an incident which occurred in the life of a certain Bishop. Walking along the street one day, as he passed a saloon, a drunken man staggered up against him, and in a very familiar way spoke to him. "Why Bishop, you ought to know me, you converted me." The Bishop responded, "possibly I did; it is evident the Lord had nothing to do with it."—L.

Confidence has its unspeakable value in all manner of business, whether in public or private or secular regions, but we are falling upon days when as a standard of reckoning it is becoming shockingly depreciated.

Grafting among officials of all sorts it seems is becoming the rule rather than the exception. A good reputation which avails to get a man into office seems to be no guarantee against his falling into the ways of the rouge. The result of this is universal suspicion. Is there not here a

suggestion to our official brethren to keep open books and make all their matters show up just right?

This is a rapid age. Nerves are strung to highest tension. A marked characteristic of the age is "go, push, hustle; get there, and get there quick." Eyes and ears are open to things new. The clarion note from every hill top and on every breeze is "move on, acquire, make discovery." This spirit is not to be held in contempt and yet we must not allow it to run away with us. Not that we are to accept all the new and give up the old, but if any of the new is better than some of the old make the exchange. No substitute, however, can take the place of The Book.—L.

It is said that "from the soot in the chimney of the London mint as much as \$375 worth of pure gold has been extracted in the course of a year." No doubt that is true, but there is another story of a soot that outshines that one as to the gold. We know a railroad engineer running into Meridian who comes off his engine looking about as sooty as a chimney sweep, but who within an hour or so will be as clean and comely as a banker's clerk and in his place in the church prayer meeting. In proof go to Immanuel church and see our brother, deacon Zue. He is the kind of gold our churches need.

"Every now and then a conscience among the men and women who live easy, thoughtless lives is stirred, and some one looks up anxiously, holding up some of the pretty idleness in which some people spend their days and nights, and says, 'Is this wrong?' Is it wicked to do this?' And when they get this answer, 'No; certainly not wicked,' then they go back and give their whole lives up to doing their innocent little piece of usefulness again.

"Ah! the question is not whether that is wicked, or whether God will punish you for doing it. The question is whether that thing is keeping other better things from you, whether behind its little bulk the vast privilege and dignity of duty is hid from you, and whether it stands between your God and your soul. If it does, then it is an offense to you, and, though it be your right hand or right eye, cut it off, cut it out, and cast it from you."—Phillips Brooks.

The Proposition of Co-Education For Mississippi College.

The three strong points offered in support of co-education were made at Clinton, during the late commencement exercises, when the Alumni Association was in session. The first point submitted was the mutual advantages of the sexes by being associated together in their college life. The second proposition was, that Co-education for Mississippi Baptists is a necessity on financial grounds. And the third point, that Co-education for Mississippi Baptists is a denominational necessity. These propositions simplified cover the ground comprehensively, and are worthy of consideration.

The consensus of judgment, since the era of the college and the university, is pronounced against co-education. This fact demonstrated by the separate school in ninety-nine out of every one hundred of the higher grade institutions of all the enlightened countries. Another fact is that the co-educational institutions of the country are in the experimental stage, and have in every instance to prove by successful results their superior conditions for the moral and mental development of the youth. In the main, arguments made in favor of the mutual advantages by co-education are supported by the citation of facts as may be found in the existing co-educational institutions. Hence such arguments are theoretical and speculative; and however plausible set forth they can never, apart from the objections found in the existent co-educational schools, strongly impress the public mind.

When the question is treated abstractly, for every such argument advanced, there is one to be set up against it. For instance, if it be contended that in the family circle we have God's own provision for co-education in an institution of his establishing in the beginning, it is answered, that the pupils are boys and girls of one family,—brothers and sisters—under the watchcare of their parents, and held about by the restraints that nature has provided in their common blood affinity; that God's appointed institution for the co-education of childhood is not opposed, but that we should carry it no further than the childhood period of his limiting. And again, if it be cited that boys and girls associate together in the public school and in the high school, why not in the college? The answer is that whilst such pupils there are only boys and girls; but in the college period of training they have become somewhat more than the boys and girls of childhood age. They have reached that critical stage of young manhood and young womanhood, known as the maturing period, expressed by the poet as "the time when the young man's fancy lightly turns to thoughts of love." It is at this susceptible age the beauty and the charms of attractive young womanhood smite the average man, he is "laid out" for any further usefulness whilst held by the magic power. A case of love. Now as certain as effect follows cause, the average young man thrown in contact of

every day college life with a vast array of feminine beauty will be subject to influences most distracting to study. It has always been true, always will be true, and always will be true so long as the reciprocal law of sexual affinity exists in nature. So, if there be one instance cited of a young man desperately in love with a girl classmate who found it to be a stimulus to better study, a dozen instances may be shown where a case of love in either the boy or the girl proved the end of books and study.

Again, it is claimed that co-education will afford a continuous rivalry for supremacy in the class room between the sexes. Undoubtedly such rivalry would exist for a time among some students; but the experience of co-educational institutions is that this rivalry ceases after the newness of the situation is worn off, and they are no longer but slight acquaintances. The old adage, "familiarity breeds contempt," is exemplified in the over-much mingling of young men and young women in any sphere, whether in the work shop, the social circle or in student life. Think of submitting a modest young maiden to the jostle, the stare, the flippant speech and possibly the rude manners, of a multitude of boys and men of every grade of morals; and this ordeal for hours each day throughout a college course: What possible gain of intellectual development can compensate for the slightest impairment of her womanly nature, in her finer sensibilities, and at the same time, her mysterious power, more potent for her protection than coat of mail or force of arms? The unnatural masculine spirit occasionally found in woman, abhorrent to mankind, is an abnormal development arising from the subtle influences of continued and exclusive association with the male sex, whereby the prepotent spirit of the one affects the other, tending to produce assimilation.

Again, in the mixed school, such as is proposed, there is always the danger of the unsuspecting girl forming friendships and associations with corrupt young men, whose sole purpose would be some form of mischief or downright evil. No amount of safeguards in any co-educational institution can afford the protection of the female boarding school, since there is the daily, and almost hourly association of the class of room and the campus. But after all the safeguards have been provided, and with the best of watchcare, what if the foul breath of scandal should justly or unjustly befall the institution? What then? A fair name justly or unjustly tarnished—perhaps irrevocably ruined; an institution in disrepute, patronage shunning it as a pest house. Now who must offer the victim for such an unholy altar? Why, no one voluntarily and intentionally, yet, anyone, liably, whose daughter is exposed to the corrupt associations to be found in the mixed school representing every grade of character. Now, is it any wonder that the average hard-headed com-

mon sense father is unwilling that the experiment of co-education shall be made at the risk of his daughter's highest welfare? Why not, not a few of such will decline to furnish the son for the test.

But the advocate of co-education insists that all these possible evils are chargeable to a mismanaged co-educational institution, and that no such disorders can possibly arise in a well managed school. That is to say, that ideal conditions, such as are proposed for Mississippi Baptists, will not allow for the occurrence of these commonly recognized dangers. Well, if they have proven to be dangers for similar schools should we not consider that such evils are liable to befall us following in the same road? Talk about mismanaged schools of this class, where is one such institution that is claimed to be satisfactorily managed, or even approximating the ideal conditions required for a successful co-education of the sexes? If Texas is cited,—the foremost example of long continued co-education under denominational auspices, and probably the nearest approach to success, be it remembered that tragedy and bloodshed have left their imperishable stain upon her otherwise fair escutcheon. And if the history of co-education in our State be enquired into it will be found that such an institution flourished for a brief time; but soon it was found to be badly managed; the tongue of scandal got in its work, and soon afterwards its doors were closed. The State of Arkansas is today in the midst of her troubles, and longing to see daylight in solving her educational problems. Tennessee is just in the beginning of the new movement. Kentucky's Georgetown College is nearer a dual than a co-educational establishment, and they are vexed beyond measure with educational problems that others have not conceived of. Others of the older States in our Southern territory are satisfied to let well enough alone, while the experiment is being made by those States that have made the venture. They wait to see the outcome; and why should not we, when we stand today at the head of all our sister States in the enrollment at Mississippi College? So the proposition of rightly managing a great boarding school of hundreds of boys and girls, of young men and women remains yet to be done; and it is doubtful if it ever can be done. Nature seems to be against it; and certainly woman's highest interests are not thereby subserved. There is not a co-educational institution in the land having a history of years that Mississippi Baptists would be willing to duplicate. And yet it is proposed that we shall set up in the business to shun the dangers that other such schools have known. Oh for one long unbroken period of the success that Mississippi College is now enjoying, and that which we may justly expect, under the magnificent leadership of that wonderful man at the head of the institution, if we shall not handicap him by the inauguration of a movement that will in some measure divide our people, who now, and for the first time in history are a unit for the college. Let us take no step that would alienate, or even estrange a single unit of our forces. We can't afford it.

ALUMNUS.

THE HOME.

When God's Hand is on the Pulse.

BY ONE WHO KNOWS.

Secretary Hay says that "old age is an incurable disease." Who of us wants to be attacked by it? Yet God can keep us from its worst evils. In fact, when his hand is on the pulse we need not fear any disease or any ill.

Not many months ago I was sick, shut up in my room, taking the medicine the doctor gave me, and had come to look upon suffering as pretty serious business. I had read all the books my tired eyes could endure. I had traced all the figures in the paper on the wall so many times over that when I shut my eyes the pattern still danced about the room. But at last strength had come so that I could walk out a little.

How good the Father is to send us so many perfect days. Sometimes we think they are few and far between; they seem to be a long time on the way. But this day did come to me, and my feet turned toward the beautiful old hill toward which my eyes had wandered so longingly through the weeks of my imprisonment. With steps not very sure and a stout staff in my hand to help me up and on, I set out bravely for the top.

I think nature had done all she could to make the world lovely for me that day. The air was so still that I could hear the sounds which came far across the valley. The leaves were turning yellow. The birds were whispering about the long journey they were soon to make toward the Southland. From every bush and shrub a most delicious fragrance came up to greet me. Halfway up the hill I stopped to look back. An old log furnished me a good seat. There I sat and took in great draughts of God's medicine right from his own hand. How much purer and sweeter it was than the potions I had been taking from bottles and tablets. I could feel the influence to the very tips of my fingers. At last I rose, refreshed and strong for the remainder of my trip.

Do you not think that I went back after this tryst with my Maker a stronger, better man than before? God's medicine had brought me good that could come from him alone.

We need, most of us, to get out and let God treat us for the many sicknesses of body and that come through this hot, restless life today. Alone with him we listen to what he says as we could nowhere else. There under the light of the sun we find peace and comfort that never would be ours in the narrow rooms of the houses we have built.

God's medicine! Try it for the heartaches and the weariness of soul that wear upon us from day to day. No one is so young that he does not sometimes need the healing touch of his hand as it comes through the still ministrations of hill and mountain, tree and bird and flower. Lis-

ten to him often, as he speaks to you of the country where there is no weariness and no need of medicine, for there grow trees the leaves of which are for the healing of the nations.—Selected.

A GOOD CHILL SAUCE.

Take twenty-four large ripe tomatoes, four white onions, three green peppers, four tablespoonfuls salt, one of cinnamon, half a tablespoonful of ground cloves and allspice mixed, a teacupful of sugar with a pint and a half of vinegar; peel the tomatoes and onions; chop fine: add the vinegar, spices, salt and sugar; put into a preserve kettle; set over the fire and let boil slowly for three hours. Bottle and seal. This ketchup is excellent, and will be found much less trouble than the strained tomato ketchup.

Modern City Life.

ITS SADDEST ASPECT IS THE PASSING OF THE HOME.

The passing of the home is the saddest phenomenon of modern city life. The tenement house, which we seek to disguise under the name of "flat," is a most wretched substitute for the humblest of homes. That our people endure them is an indication of degeneracy, as it will unquestionably be the cause of a more rapid descent. It is morally certain that the vigor of the race can be maintained only by personal contact with the mother earth from which we sprang, which nourishes us to her bosom when we die. Why this is, perhaps no one knows, but it is within the knowledge of all that the vigor of the city is constantly recruited from country life. To deprive children of daily contact with the soul is a sin.

The evil of the tenement house was not realized until it passed from the slums, because few of us know how the other half lives. It is perhaps not so desperate a misfortune to those who live by manual labor, for they get their contact with earth in other ways, and their children, less vexed by the conventions of society, find access to the soil by some means and pass, while still young, to the occupations of their parents. The most terrible effect of the tenement house is in the families of the "salaried" class as distinguished from the "wage earners" and who flit from flat to flat, seldom remaining long enough anywhere for home associations to be formed. There can perhaps be no home associations worthy of the name which are not connected with a piece of open ground in the sole possession of the family. It would seem that in our larger cities this privilege can no longer be enjoyed except by the rich.—San Francisco Chronicle.

Now that kid belts are so popular, the girl who has to count her pennies as well as her blessings, can utilize the tops of long-wristed gloves to make very satisfactory ones. Especially desirable to wear with summer gowns are those made of white and light tinted, undressed kid.

Fancy cut beads or sequins grouped into conventional designs will cover the joinings as well as embellish the belt.—The Pilgrim.

Ordination.

In answer to a call of Crooked Creek Church, Lawrence County Association, Brethren L. D. Posey, J. O. Buckley and R. Drummond with Deacons G. W. Johnston and S. C. Buckley met on June 4th, 1905 for the purpose of considering the question of ordaining Bro. T. J. Batton to the full work of the gospel ministry.

After a very creditable examination conducted by Bro. Posey as to his call to the ministry and belief of the doctrines of the New Testament, the church voted for the presbytery to proceed with the ordination. Bro. Posey preached a helpful sermon from 2 Tim. 2:15: Prayer by R. Drummond, charge to Bro. Batton by J. O. Buckley, charge to church by R. Drummond. After giving the hand of Christian greeting and bidding God speed to Bro. Batton by the large congregation present and a closing prayer by Bro. Posey, we closed a very helpful service.

Bro. Batton is the fifth one to enter the ministry from this church, and the church is not ashamed of any of them—J. P. Culpepper, J. T. Dale, S. B. Culpper, J. O. Buckley and T. J. Batton. May the Lord give us more like them. I do not believe S. B. Culpepper was ordained here, but was licensed here.

We shall continue to pray that the Lord will take the best of our young men to preach his gospel.

R. DRUMMOND.

Yazoo City.

Yesterday was a good day for the Baptists of Yazoo City. After a good sermon by W. T. Lowrey a collection amounting to over \$800.00 was taken to meet a balance due on the furniture and windows. After this the building was dedicated to the service of God and the good of humanity. So far as the local congregation is concerned not one cent of indebtedness remains on the building that has not been provided for. It must be said, however that our State Mission Board has had to go to the banks for considerable money to meet their pledge made to us at Hattiesburg last July.

Brethren, this is because some of you have not paid your subscriptions. Please let me urge you very kindly to pay these subscriptions at an early day and kindly take the burden from the Board's shoulders. I believe you ought to do this speedily. Send the money to Bro. Rowe. The matter is in the hands of the State Mission Board.

I desire to thank all who have aided in rebuilding our church home. The generosity of many has been beautiful to behold as they have lent us the helping hand when we could not help ourselves.

Bro. W. P. Price is with us in a meeting and is preaching with us in a meeting and is preaching with good results. We are hopeful of greater and better things for the kingdom in this place.

Fraternally,

W. J. DERRICK.

June 5, 1905.

Co-Education.

BY E. T. LOWREY.

"Alumnus" in last week's BAPTIST unintentionally made some points of the situation stronger I think than the facts justify. He stated that the President and the Faculty urged upon the trustees co-education as the future policy of Mississippi College. They did not urge it, but simply sent to the trustees a resolution favorable to co-education and asked the trustees to consider the matter. Of course, "Alumnus" meant to state the matter correctly. His article is courteous and shows a fine spirit as well as strength and sober thoughtfulness.

I favor the admission of young ladies to Mississippi College, but I do not expect to urge my views upon the denomination. I do not favor opening on equal terms to men and women just now. In my opinion that ought really to come, but not until we have made suitable preparation. Suitable preparation could not be made without considerable money. My judgment is that it would be at least five or six years, possibly more before we could get ourselves into proper shape for making the institution open and unequivocally co-educational. I believe, however, that young women ought now to be admitted for advanced study. A number of the finest Baptist young women in the State have already gone to the State University for advanced courses who would have come here if welcome had been extended them. In my opinion we have been the losers in not having them.

I will state three definite reasons why I believe that the institution ought finally to be thrown wide open to young women.

First. I honestly believe that it will be best for both the boys and the girls. I am a thorough believer in sweethearts, in love affairs, in marriage. Now in our present social system, hundreds of young people fall in love. Dr. Eaton claims that, that is the wrong thing to use. He says they rise in love. Well, some of them do, and all of them ought to rise in love, but many of them fall. Thought and judgment require effort. A man can fall without effort. Many of our young people do not exercise their judgment. They have not sufficient knowledge with which to judge. They become fascinated and without thought or judgment they simply turn loose and fall. I believe that if the young men and the young women were in the same school together where they would learn each other's character and ability there would be fewer foolish marriages. More of them would rise in love and fewer of them would fall. Again I believe that a large majority of the boys and girls would study better and become more genteel and cultured. That is my first reason.

Second. I believe that the finances of the institution would be helped by co-education. We have been struggling for years to make financial ends meet. There is no way to solve the financial question except for our people to give money until we have a large endowment. Yet co-education

would make finances easier and would be a step toward the solution. This is my second reason.

Third. We need room for our Baptist girls in Mississippi. For two years Blue Mountain College has turned off over 200 girls a year for lack of room. I feel sure that there are more than 100 girls in the schools of other denominations today who would have been at Blue Mountain if there had been room. Many of these would have been at Mississippi College if it had been co-educational. There are also, I feel sure, more than another 100 taking their College course in institutions out of Mississippi who would have been at Blue Mountain if there had been room or at Mississippi College if it had been co-educational. I feel sure that next session we will crowd Blue Mountain and Hillman and still have 200 girls who will enter the institutions of other denominations or go out of the State from necessity and not from choice. Our great I. I. and C. is crowded and is overflowing. Now while it might be alright for girls to go out of Mississippi or into the schools of other denominations yet who will claim that they ought to be forced to do so. Surely we ought to make room for our Baptist girls.

Now, it seems to me that we must choose between opening Mississippi College to girls or establishing a Baptist Female College in Mississippi. The day of private institutions is passing. Men in the future will not put large means into private schools. Such private institutions as are already established, those that already have good grounds, buildings and equipments will go on for a time under private management, but will finally pass into the hands of denominations of the State. Private institutions are now taxed the same as other private property and are brought into competition with schools whose buildings and equipments are furnished by the State and the denomination, and so wise individuals will not in the future put money into private educational institutions. I have done it once, I would not do it again and I shall surely advise my children against it. I do not regret having done it once. There were special reasons, but the Lowrey and Berry families would not be able I feel sure to sell Blue Mountain for one-fourth of what they have put into it. For special reasons it has been very prosperous, but it stands alone. You will not find another school to duplicate it. Hillman is a fine school, but it has room for only a limited number and it would take more money than private individuals could afford to put into it to put it where it could meet the demands of the state. So, I say again the day of private institutions is passing.

Now, to establish a Baptist Female College in the State would be to divide our interests and efforts and in my opinion would greatly retard the interests of Mississippi College. It would be far less expensive for the denomination to provide for the girls at Mississippi College than it

would be to build up a Female College. The situation demands that we provide in some way for our Baptist girls. The above is my third reason.

I have not here time to answer objections, though I believe that I can answer every objection in a way that ought to be satisfactory. Let the brethren state objections candidly and in the right spirit, and I believe that matters can be arranged so as to remove every objection.

Most people think that it would be all right for the boys, but that it would not do for the girls. Very well those who prefer to have their girls in a Female College would find just as good ones then as they find now, but there are many who would really prefer to have their girls as well as their boys in a co-educational institution.

If you want examples of success for co-education turn your eye to Georgetown, Ky., Jackson, Tenn., Oauchita College, Ark., Baylor University, Texas and many others.

I give it as my prediction that two years from today Mississippi College will have spent \$200,000 for buildings and equipments, that she will have \$400,000 endowment, that she will enroll 1,000 students per annum and that 400 of that 1,000 will be young women. Is that visionary? Very well it is a glorious vision, and the Baptists of Mississippi can easily and ought surely to change the vision into a glorious reality.

The Baptist State Convention.

The Woman's Missionary Society. Our State will receive great benefit by sending one of their number to gather the information and inspiration that is to be had in the Woman's meeting of our leaders in denominational work. Each year our work is assuming larger proportions, and there is growing zeal and activity manifested along all lines of Christian work. Our women are an important factor in all the work that engages the thought and energy of the denomination, they have done much in the past to advance the work which our Lord committed to His people, and will become increasingly useful and helpful as they are informed, trained and equipped for the work.

If we are moved by the same Spirit that quickened the love and sacrifice of Mary for her Lord, shall we not have His loving approval of our work of labor and love done for Him and receive His benediction, "She hath done what she could."

This is written to induce our sisters to attend the meeting of our Baptist State Convention, and other general religious gatherings as opportunity may afford, although they may have to make some sacrifice to go.

The women of the Baptist denomination are expected to do a great work for our Lord during the coming year and it is necessary that they begin now to plan for it, through united effort of sympathy, prayer and presence.

MRS. R. A. COHRON.

Rates to Tupelo.

On account of the meeting of the Mississippi Baptist State Convention at Tupelo, July 5, all the railroads in the State for the usual one-third reduction in fares on the certificate plan, provided as in the fifty tickets are sold—so let no passenger use his "clergyman's permit" on this occasion, but buy a ticket and get certificate in every case. We will all pay full fare going and one-third returning plus 25 cents. When you buy your ticket ask your agent for a "certificate" to that effect, without which certificate you can not get reduced rates back.

Tickets will be on sale two days before the day of meeting. If you cannot get a through ticket, get a certificate every time you buy a ticket. Let every body observe these regulations, and we will not have any trouble about rates.

W. P. PRICE,
Cor. Secretary.

Natchez.

I am to preach for the Natchez saints two Sundays, 11th and 18th and the Wednesday between. I love dear old Mississippi where I was raised and where I was converted and where my first battles for an education were fought, and shall be loyal to her as to all my friends.

I could only annex her to the great State of Texas or get her purposes to spread all over the State as they are doing in some sections she could get without annexation. I am very glad of all the Natchez saints whom I know, and some of them think they want me to be their pastor. But I am already married to Texas and to Athens where the Lord is smiling upon my labors. I cannot easily transfer my love. I shall try to serve the Lord and bless Natchez the two Sundays I am there by doing the John Alden act and get them to fall in love with a better man. I hope I may be a more successful go-between than John Alden was.

I have just come out of the best revival I was ever in at Athens. Bro. George B. Butler, of Bryan, did the preaching in our large tabernacle erected in the center of the city. I was never in a meeting where there was less excitement and more spiritual power and better preaching. As fine a preacher as Butler has ever been—he is now a hundred per cent. stronger and better every way. Mrs. Butler is a magnificent woman and is a wonderful help to Bro. Butler. This is one knot I tied in which I feel a great honor. I preached last Sunday for Butler at Bryan where he has erected a \$2,900.00 church building and preaches every Sunday to from 500 to 700 people. They rather hear Butler than any man on earth, but are good missionaries in lending their pastor in the last 18 months to about a dozen churches to hold meetings. The Lord is greatly blessing him.

I go from Natchez to help Bro. B. L. Mitchell in a meeting at Cleveland, Miss.,

beginning 20th. Pray for God's favor upon the work.

I shall take great pleasure in visiting my father and mother at Leland and my dear friends at Hermanville before returning to Texas.

E. S. P. POOL.

Correction and History.

Either the printer or myself made a little mistake in a recent article. The sentence was, "A church that has no Sunday School evidently has a majority of 'Omissionary Baptists' in its membership." The "O" was omitted; thus reversing the idea. There are three classes of Baptists: the missionary who obeys the Gospel; the missionary who neglects the Savior's command, and the anti-missionary who opposes the plain Word of the Lord.

It is now nearly seventy years since my father brought me from North Alabama to Grenada, in this State. The Baptists at that time, 1838, had no house of worship. Bro. J. G. Hall preached occasionally in an old log school house. I attended the Presbyterian Sunday School until in the early forties, when a large, brick building was erected, and Bro. E. C. Eager was called as pastor. About that time a Sunday School was established—say 1841-2.

Bro. Eager having resigned, accepting the pastoral charge of the Fellowship church in Jefferson County, he was succeeded, I think, temporarily by Bro. S. S. Burdell. Meanwhile I was in New York City at school, attending the Amity Street Church, of which the scholarly Wm. R. Williams was pastor. In that Sunday School I received my first training. In 1844 I came back home and sat under the ministry of Bro. S. S. Parr, some months; returning to New York the following year.

In May 1846, our whole family being together, started on our return to Grenada, but upon reaching Memphis, we learned that a terrific tornado had torn the town in two—so we had no home to go to. The Baptist house of worship had been levelled by the winds and its cupola carried several miles into the country. My brother, who had been baptized in 1844 and licensed by the church, had been to the Seminary at Hamilton, N. Y., where he graduated, came home the latter part of that year, and February following found me in New Orleans.

But I have made a long digression. My purpose was to speak of matters pertaining to East Mississippi. In 1849 I attended a meeting of the Choctaw Association at Mashulaville, when I met Elders John Micou, W. M. Farrar, J. B. McClelland, S. S. Lattimore, Gideon Woodruff and others. It then extended over a considerable field; the next session being held at Salem church, Old Town, Lauderdale County—near the present station of Kewanee. I was there and was hospitably entertained by Bro. Wiggins. Among the ministers present were Brothers Lattimore, Michael Ross, W. P. Carter, Micou, Farrar, B. F. Willis and Basil Manly, Jr.

No Sunday Schools. In these days the travel was almost wholly by steamboats, stage coach or horse back.

There was much destitution even of preaching in those days, Southward to the coast. Those were the times of P. P. Bowen, H. E. Hempstead, Serino Taylor and other pioneers. We Baptists are now neglecting Greene County, it is said. While we are doing well along the railroads and on the coasts, let us fill up the gaps, brethren, fill up the gaps.

L. A. DUNCAN.

principles with all that means in its far reaching importance, is a work for which we should be devoutly grateful to God. If we had accomplished nothing more during all the years of our financial expenditure and labor and toil it were enough to repay us many fold. But the visible results of our work as aforesaid do not embrace all the good which has been accomplished in this field. The undying influence of the glorious gospel has touched many hearts and many impressions for good that will be as lasting as eternity. The leaven of the gospel as Baptists hold it and place it in the minds of immortals, will work gradually, but surely through the mysterious agency of the Holy Spirit. And when the trumpet of the angel sounds the funeral of time, then shall it appear gloriously true that the labor and toil of his servants along this Gulf-washed shore was not in vain in the Lord. Hear the voice of the great and good Master, "Go ye therefore etc., etc., and Lo I am with you always." Let the battle cry be, Go forward, falter not. Dear Master, by thy grace we will, only lead thou us on.

Beautiful for situation, the joy of our State, is this Gulf Coast Country, and it is coming into notice more and more. Real Estate is advancing in price all along the line, and with prospective improvement to materialize in the near future, no one can tell to what extent this country may develop.

For the information of my friends who may wish to know I would say I am doing some mission work for both the General Association and State Convention and am pastor of two churches beside. My time is filled and I have all I can do. I am pastor of the first and oldest church on the coast which was organized in 1832, and it is the church into whose fellowship I was baptized when I was fifteen (15) years of age, forty-six years ago. My health is good and I am hopeful.

May the blessings of God rest upon my beloved friends along the line of the N. & N. E. R. R. whom I served as pastor so long. "Blest be the tie that binds our hearts in Christian love."

O. D. BOWEN.

Handsboro, Miss., June 8th., 1905.

FREE TUITION TO ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

B. Y. P. U.

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THE TEST.

Your work falls short when you allow
Some future chance for which you pause
to pray.

Why wait? Go on. Do better now!
"Next time" is now—while that strong
word you say.

The brave morrow, of your vow
To mend, comes never. Life is all to-day!

The editor of this department thought that when the long June days came and his school girls went home to enjoy their long anticipated vacation, he too would spend a while in recuperating and getting in a new stock of that thing called renewed energy, the depletion of which is the price we pay for results accomplished. In imagination he was lying in the hammock under the pleasant shade of the front yard trees while the fountain sang its cooling song near by and the gopher bug lazily buzzed in the air alone; in imagination he watched the yellow legged chicken strolling around the hammock and mentally numbered his days so that they should not be long in the land; in imagination all text books had passed away and there was no more school. And now behold the reality; there is a State Normal in active operation at Clinton and some seventy trustful young ladies have their temporary domicile at Hillman College, looking to the editor to provide their daily bread; in addition he has three hours of class work six days in the week. It is the song of the fountain pen which now is heard and the persuasion hum of the June bug falls on empty ears. And so end, and perhaps so should they end all those dreams of rest and idleness and leisure. Russell Sage, who is one of the richest and meanest men in the whole world and therefore an authority on all subjects; says that a vacation is simply a waste and that the first class man needs none and takes none. Bethat as it may, nearly all hard working people look forward to a time of rest

once a year, when weary fingers may relax and tired feet may be still; when eyes and ears may cease to strain and empty grey matter may be renovated; when worry and anxiety and daily care may be quiescent for the time. To some of us, this time shall never come down here but it is a type of that rest to which all His beloved shall one day come, not for a few short hours but for eternity's endless cycles.

Honor To Whom Honor Is Due.

Some men and women may be due some honor in some way, but surely Christ is due all honor in every way. God has honored Him by giving Him all power on earth and in heaven, and surely His people ought to honor Him in feeling, thought, and deed. If not, why not? Did not God count Him worthy of honor? Is he not judge of the earth? Is not Christ the only Savior of sinners? Is he not the express image of God's person—the brightness of his glory? Is he not all and in all?

When it is written: "If any man serve me, him will my Father honor." Again: "If a man love me, he will keep my words." It is easy to put Christ in the corner, and put men where Christ ought to be. Where we are all agreed we think it is well enough to honor the Lord, but when we come to sharp differences we begun to yield to men what belongs to Christ. Alas! Alas! For the weakness of men.

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Honor to whom honor is due—not in one thing, but in all things. There is a man who has vast possessions in various forms. He has gold, silver, copper, lead, tin, and pewter. A certain man says, I must not touch my neighbor's gold, silver and copper, but I will be justified in taking his baser metals. Does this man fail to be a thief because he did not take the precious metal, but only took the inferior? Apply this if you please. Do we not dishonor our Lord when we compromise the little things of his kingdom as much so as when we compromise the greater things? Are they not all equally his? Have we a single precept or example in the New Testament for so doing? Do you accuse your lord of

teaching unimportant matters? Did the Lord give us his doctrine to keep and disseminate, or to cover up and compromise? Judge ye

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S. W. SIBLEY.

State Mission Day.

State Mission Day is to be observed over the State by the societies as a special means of grace for our State work. We feel that all societies that observe this Mission Day will not only receive a blessing, but will give forth blessings with a greater degree of joy than they have ever done before. The "Prayer and Privilege" program for State Missions is full and helpful. If the societies will use it they will get a spiritual and intellectual feast. We trust every society in the State will observe a special day for missions.

Sincerely,

B. L. STAPLETON.

Sunday School Lesson.

R. A. KIMBROUGH.

Review.

Motto Text: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:21.

The whole text for this review is John, chapters 10:21, and Rev., chapters 1 and 22.

John 10:18 gives us Jesus the Good Shepherd. These verses teach us something of the watchfulness, sympathy, tenderness and care of Jesus for His own. Then we come to the lesson on Raising of Lazarus. Here the power, as well as the love and sympathy of Jesus is clearly manifested. He loved the family at Bethany. He raised Lazarus from the dead. This miracle had great effect upon the people. Many became believers because of it. The account of it is given in John 11:32-45. Read it. Following this we study The Supper at Bethany. This was just before the death of Jesus. He was greatly loved in Bethany. Contrast Bethany with Jerusalem as to treatment of Jesus. This supper gave both Mary and Judas an opportunity to show their respective characters. Unselfish, loving, sacrificing Mary, and selfish, thieving Judas are leading characters in this lesson in John 12:1-11. Then we come to the lesson in John 12:12-26, that of the Entry of Jesus into Jerusalem. This was his triumphal entry. The people gave him a royal reception. Study the effect of Lazarus' resurrection on the crowd. At this time some of the Gentiles came seeking Jesus. They were Greeks. Study verses 25 and 26 carefully.

The next lesson is on Jesus Washing the Disciples' Feet, as found in John 13:1-14. The disciples had just been discussing among themselves who should be counted greatest among them. Jesus taught them this lesson of humility and service and hospitality. It is not a church ordinance. The ordinance has respect to us as related to Jesus. This feet washing is between man and man. The lesson on The Vine and the Branches is found in John 15:1-12. The chief idea in this is fruitfulness. We are saved to serve. Fruitfulness is an evidence of regeneration. The wrong kind of life is evidence against our profession of salvation. In John 17:15-26 we have the lesson on Jesus praying for his followers. He prayed for those then living and for all who should afterwards become disciples. This is encouraging to us all. He prays for unity. Let us strive to keep the unity of the Spirit in the bond of peace. Study these verses.

Then we come to the trial before Pilate. See it in John 18:28-40. Study the garden experience. Remember the part of the trial before the Jewish Sanhedrin before daylight and immediately after daylight. They wanted Pilate, the Roman Governor, to ratify their death sentence. What

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do you think of Pilate's course? Then we come to the lesson of supreme importance to all sinners, The Crucifixion. See it in John 19:17-30. "Christ died for our sins according to the Scriptures." This explains it. It is our hope. Study Jesus on the cross. His sayings there. In John 20:11-23, we have an account of the resurrection of Jesus. "He was raised for our justification." "He ever liveth to make intercession for us." Study the evidences of His resurrection. Give the appearances of the first day. Who was first to see Him?

Then we go to Revelation for two lessons. One on the Message of the Risen Christ, given in Rev. 1:10-20. Verse 18 is the chief message here. This lesson is an introduction to the messages to the seven churches in Asia. Chapters 2 and 3 give these messages. They are worth while for our study. The last lesson of the quarter is on the Heavenly Home, Rev. 22:1-5. This is the final triumph, the victory, the eternal joy of the redeemed. Jesus is the only way to heaven. In Him we are safe. Otherwise, eternally lost. What is the opposite of heaven? Let all trust in Jesus. Then love and serve Him.

Bellefountain.

Since so many animating and inspiring reports from so many Baptist churches throughout the State and how they are contributing to the great mission cause which lies nearest to the Divine Master's heart. It constrains me to write a few lines from my own humble field of labor. Beginning with Springhill church, Zion Association, a church sound in the Faith and fervent in love, gave on the fourth Sabbath in March for Home and Foreign missions \$15.00. Unity church, Zion Association, young in years, and few in numbers, and full of the Spirit of the Divine Master and among whom are some of the very "salt of the earth," gave on the first Sabbath in April for Home and Foreign missions \$26.15. Fellowship church, Zion Association. Old in years, and full of love to the blessed Christ, and having now on hand, the strain and burden of building a new church house, gave, on the second Sabbath in April for Home and Foreign Missions \$20.00. New Hope Church, Zion Association, with an ever-green Sabbath School always "ready to every good word and work," and being now in a great financial strain to repair and paint Church house, gave on third Sabbath in April for Home and Foreign Missions, \$36.00 making in the aggregate \$97.15.

All of the above amounts have been sent to the Treas. of their Association to be forwarded to Bro. Rowe. I can truly say as an humble Pastor that I have done what I could to bring my churches up to the full measure of their duty in this great mission movement for the World's conquest the Divine Christ. Surely the King of Kings and Lord of Lords is leading His sacred hosts on to victory and they are following in His foot steps gloriously. The Baptist grows better day by day; my

June 22,

constant prayer is for its continued success, God bless you.

Your Bro. and Servant in the Gospel for Christ Sake.

A. B. HICKS.

A Blessing at Summit.

Our church at Summit has just closed a good meeting of two weeks' continuance. The additions were five by letter and eight by an experience of grace.

Pastor E. D. Solomon of the First Church at McComb did us faithful service, preaching for the most part morning and evening with an occasional afternoon service. His preaching strengthens the Christian in faith, hope and love, and through the Spirit awakens and convicts sinners. He leaves the impression by his earnestness in prayer and preaching that his one purpose is to warn every man and teach every man in all wisdom that they may at last be presented perfect in Christ Jesus.

We had a full house at the afternoon house Sunday to witness the solemn service of baptism. The occasion was further utilized in launching our church building movement. Subscriptions for the purpose of erecting a nice brick house unto the Lord were taken, amounting to four thousand dollars. We hope to largely increase this amount. Let us sing the Doxology, "Praise God From Whom All Blessings Flow."

I. H. ANDING.

Summit, Miss.

Brandon.

According to previous arrangements, we began our meeting at Brandon on Wednesday night May 31st. Brother C. T. Kincanon, the amiable, consecrated and intelligent pastor at Lexington, came and preached for us sixteen clear, forcible gospel sermons. The Lord was with us in the person of his Holy Spirit and as a result, the saints grew in grace and sinners were converted unto God. Three happy girls and a bright boy were baptized at the close of the meeting. Others professed conversion and some of them, we know, are anxiously trying to settle the question of church relationship. Some were convicted of sin but would not yield. One bright young girl was heard to say with reference to the girls who were baptized, "I wish I were like those other girls." May she yet find peace in Christ. Brother Kincanon came to us a perfect stranger, but he soon won a warm place in all our hearts and his services were highly appreciated. The Baptists of Brandon are as noble a band of Christian workers as any man has ever served and the town and community are as kind and sympathetic as one could expect. May God send them a consecrated under-shepherd to lead them into broader fields of service and growth. They need a pastor to live in their midst and the retiring pastor hopes that ere long this shall be the case.

May God's richest blessings rest upon the churches which the writer has recently left and may his Spirit lead them to the early selection of a worthy pastor.

BRYAN SIMMONS.

Columbia, Miss.

1905.

B. Y. P. U.

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\$2.00 Per Annum in Advance.

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—AT—

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T. J. BAILLY, EDITOR AND MANAGER.

H. F. SPRUELLS, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Editorial.

The Convention.

The time of meeting, July 5, is not far away. Tupelo, the place, is far to the north east, but is easily accessible. The attendance should be large and representative. Questions of the highest importance are already before us, and must be attended to at this meeting. The call is imperative for the help of our wisest and best men.

Some of the strongest men of our State in all the relations of life belong to our churches, and have been placed in positions of honor and trust by the denomination. They are faithful and true, and have rendered efficient service. For example, upon the Board of Trustees of our College there are six farmers, four merchants, seven bankers, six lawyers, one manufacturer, and eight preachers. These men do not seek position; nor do they refuse service, or shirk responsibility. Except the preachers, they seldom attend the Conventions, however, seeming to regard them as occasions for speech-making, in which they are not gifted. This is a mistake. Certainly in the coming meeting, we shall need wise counsel about matters in which such men have large and successful experience. It is earnestly entreated that they go to this Convention, and remain in it to the end.

The Orphanage generally gets all the attention and help it needs and asks. No one can resist the plea of the orphan.

THE BAPTIST, our denominational organ, renders good service to every department of our work.

As a medium of information and appeal, it is absolutely essential to any great achievement. Its worth is not appreciated. It can and must be made better and more efficient. The denomination is look-

THE BAPTIST.

June 22,

ing to and calling upon the stockholders and directors with insistent demand and confident expectation. They should attend the meetings which will be held at Tupelo, even at a sacrifice. They have accepted and hold solemn obligations, and should earnestly endeavor to discharge them.

We are looking to our College with joyous and expectant hearts. The good it has done cannot be estimated. Its future is full and bright of promise. It touched our pride when the representative of the General Board of Education reported to that body that our committee had made splendid investment of its funds, that we had an unusually fine Board of Trustees, and that he knew of no school of brighter prospects. Success, larger opportunity, and general expectation call for the wisest direction of its affairs. The generous gift of the worthy heirs of the noble Z. D. Jennings, and the conditional tender of the Board of education, bring nigh unto us the long-needed and earnestly-prayed-for new buildings and better equipment. Shall the President of our College make appeal immediately to the denomination for funds necessary to secure this conditional gift, which will also insure additional help? This is the recommendation of the Trustees. Shall the College become co-educational? If so, new buildings should be projected with that view. There is difference of opinion. We shall need wisdom from above. God has promised it to those who ask. Let trustful prayer be made by all our people.

Our missionary forces at home and abroad must be increased and made more efficient. Opportunity is large, and the call is clear and imperative. The abundant blessing of our reigning Lord places greater work in our hands. This is the reward of success. We must endeavor to bring all our forces into the field for a general forward movement in giving the Gospel to the world. This is the work to which Christ sanctified Himself while He lived and when He died, and for the accomplishment of which He now reigns.

Churches of our risen and reigning Lord, send your best man to the Convention, and then pray in the closet and in the public assemblies that the messengers may have grace and wisdom to do those things which will please God and secure His blessing.

Joy of Pastoral Calls.

DR. CUYLER.

Preaching the Gospel is spiritual gunnery; and every minister must find out whether his shots strike and where they strike. This he must ascertain by going among his people in faithful pastoral visitation. Personal intercourse must prove whether his heavenly messages are producing spiritual results.

Fishing for compliments is too contemptible to deserve rebuke; but it does gladden a pastor's heart to be told, "Your sermon has helped me mightily," or "Your discourse last Sunday cleared up a diffi-

cult passage for me," or "I was led by your appeal to decide for Christ." This is better pay than any salary in gold or greenbacks. Perhaps while you are in your study there is a knock at the door and some one enters who is awakened and comes for direction. You counsel immediate surrender to Christ, and pray with this anxious inquirer, who decides on the spot and goes away rejoicing. A happy hour is this, and your study becomes a Bethel with descending angels.

An important part of every pastor's work is with the troubled, the sick and the bereaved. Bruised hearts are to be bound up and a helping word spoken to the weak, the weary and the woe-begone. These ministrations of mercy cost no little effort and strain on the nerves, but they bring rich rewards. Among all my immense correspondence the letters that I cherish most are written by hearts grateful for guidance through dark places and consolation in dark hours. Such tributes of thankfulness are embalmed as in lavender and never lose their fragrance.

MISCELLANEA.

"Blindness to one's own sins does not blot them out nor blind others to them."

Pastor Lusk is pleased that Indianola church ran its contributions to missions up to \$161.75.

Dr. W. H. Whitsitt is announced to speak on National Primary education at the Baptist World Conference.

Rev. Martin Ball, of Winona, will assist pastor E. L. Wesson in a meeting at Sardis to begin soon.

Waco University conferred the degree of LL. D. on Prof. W. L. Poteat, of Wake Forest College.

Since Pastor Rosamond, lately of Winona, went to Paragould, Ark., there have been 40 accessions to the church.

Rev. W. A. Borum, of Greenville has been in a meeting since last Lord's day with pastor Kincanon at Lexington.

Dr. S. Y. Jameson, for many years secretary of Georgia Baptist Missions, has been elected President of Mercer University.

The North Alabama Methodist Conference has inaugurated a movement to supply every superannuated preacher of that conference with a comfortable home.

The Missionary Worker says that pastor M. K. Thornton, of Starkville, will spend a month this summer in revival meetings in Texas.

The Expositor and Journal of Memphis, Rev. E. L. Wesson, pastor at Sardis, editor, now a semi-monthly, will probably become a weekly.

President Lowery of Mississippi College will assist pastor T. J. Miley in a meeting at Newton to begin on fourth Lord's day in July.

1905.

Deaths.

Joseph W. Bozeman.

The subject of this sketch was the second son of Rev. J. W. Bozeman, D. D. and Mary Ella Snead, his first wife, who was so well known as among the first of the Baptist ministry of Mississippi. Joseph was born in Lexington, Mississippi, Nov. 8th, 1869, and died in Meridian, April 12th, 1905. He was baptized into the fellowship of the First Baptist Church of Meridian in September 1883 and there retained his membership until the time of his death.

He was for several years a student of Miss. College, from which institution he graduated with the degree of A. B. For a number of years he was connected with the First National Bank of this city, in which he was held in the highest esteem for his efficiency, and faithfulness in the discharge of the duties which a responsible position imposed upon him.

On June 8th, he married Miss L. Dantzer of Moss Point, Miss. On retiring from First National Bank of Meridian, he resided at Gulfport and Howison as Manager of the Native Lumber Co., of Howison. There remains to mourn his untimely, his widow and a little daughter, Mildred, three brothers, and a sister, and Mrs. Julia Bozeman, so well and favorably known to all our Baptist people. He was buried in the family square in Rose Hill Cemetery, by the side of his lamented father and loving sister, who preceded him only a few weeks.

Joseph Bozeman was a young man of marked characteristics. He was modest and sympathetic, and tender as a woman, and these gentler qualities served to embellish the stronger elements of his character. He was brave in meeting the issues of life, quick to discern the responsibilities which came to him and prompt to meet them. His impulses were noble, his ideals high, and his cherished purposes were inspired by considerations of truth and uprightness. The whole trend of his life was the outflow of the wholesome Christian training he had received in the home of his childhood.

His retiring disposition concealed from all except those who knew him well and intimately the finer qualities of his heart and head. He possessed the executive ability of high order and had his life been spared he would have ranked among the first in the business circles of life. When the fatal hand of decay fell upon him he was rapidly pressing his way on to an ample and independent fortune, in connection with his associates in business. He commanded the love and respect of those under him, and enjoyed the confidence and esteem of his associates. Honest, honorable, firm and kind, industrious, economical, and persevering, fortune smiled upon him and the fortune was bright with the prospects of a permanent and laudable success.

His love of the beautiful, the true and good was that of an artist. The artistic element of his nature manifested itself in a way so striking as to impress his friends with the conviction that had he chosen to devote his life to art, he might have achieved a brilliant success in that high calling. The limited circumstances of his youth, forbade cultivation of sr-

tistic talent. The fortune which betides all is often stunted in her gifts toward those who are richly endowed by nature, and forces them to take their places with others of mediocrity in the work of life. This love of the beautiful was with him a passion which he found little time to indulge, but still it enriched his nature and gave tone to his character and life.

His growing confidence in Christ as his personal Savior and Lord marked the last months of his life. As his body became enfeebled by the dreadful disease which carried him off, his faith grew stronger. He had much to live for, but he bowed a willing subject to the will of God. When his feet were pressing hard the valley of death, he neither faltered, nor feared. There was nothing in death to alarm and nothing in the future to terrify. The life and light of his risen Lord had robbed death of its sting, and assured him of an abiding place in the Father's house.

It is no small compliment to a man to say he died well. "My people die well," said Mr. Wesley, and he could not have paid those devout men and women of his time a greater compliment. To have passed through the stress and storm of life to its close, and then gather round one his mantle and lie down in the sleep that knows no waking till the heavens be no more is to reach the highest summit of a life which must set in light or shadow.

Joseph Bozeman fell asleep on the 12th of April 1905. His funeral services were conducted by his pastor, Rev. R. A. Venable and Dr. J. A. Hackett, on the afternoon of April 13th in the presence of a large assembly of relatives and friends, who had known him from early childhood. As the sun was sinking behind the western hill, on that bright and closing April day, all that was mortal of a young and noble man was laid to rest in the silent city of the dead.

R. A. VENABLE.

"It is Written on the Rose Passing Away."

It is not strange that men die but that they live so long, death however solemn, however ghastly and dreadful is not a mystery but transaction to another existence. But life is the mystery of all mysteries, "life is but death's vestibule, and our pilgrimage on earth is but a journey to the grave." That the Supreme Master of the universe should call a brother, "from labor to refreshment," and translate him with, "a welcome reception to the Supreme Grand Lodge above" should be a matter of no surprise or wonderment to a mason for he believes that "The Lord is my Shepherd: therefore can I lack nothing. He shall feed me in green pasture and lead me forth beside the waters of comfort." Therefore,

Resolved, "Though death has removed our brother, Geo. W. Miller from his place in this earthly Lodge, yet must we bear in mind that this bereavement but increases our obligation to the living," and "let us trust that his immortal spirit has passed the portals of that celestial temple where he will enjoy an eternity of glory and a happiness as endless as it is perfect."

Resolved, That in his death we have lost a good citizen, a generous neighbor, a faithful friend and a true mason, that he exemplified many of the noble graces of masonry, with a hand open to the works of benevolence and charity, a heart in sympathy with the widow and

THE BAPTIST.

orphan, and an unswerving devotion to the order he loved, "Our faith, our hope, our assurance is that we shall meet again around that celestial altar, until then—farewell!"

Resolved, That a copy of these resolutions be spread on the minutes of this Lodge, that a copy be tendered to his stricken family with the wish that our heavenly Father "may pour the oil of consolation upon those who were of the household of our brother, and make good this promise that those who sow in tears shall reap in joy. May he strengthen them to bear their great misfortune and heal the heart-wounds that now seem unto them irremediable" and that a copy be furnished the Meteor and THE BAPTIST for publication.

A. T. WOLF,
J. M. DAMPEER,
T. P. LOCKWOOD,
Committee.

Bro. S. R. Tribble.

Bro. Silas Tribble departed this life May 21st 1905. He died in the home of his Bro. John Tribble where he never wanted for anything. He had a good doctor that was true and faithful to him until the last. His brother and sisters and father with a host of friends and the faithful Doctor did all that was in their power to raise him but God knew best and took him away from us. Bro. Silas was one of the purest and smoothest and most sweet spirited young Bro. that I have ever been my privilege to know. He was a member of Wayside Baptist Church, he joined when quite young and has lived a godly life ever since. He was 30 years and 6 months old when he died. He was faithful to attend his church meetings and true to his pastor. He was a sweet singer and delighted in it, and was our leader, we will miss him. May the blessings of heaven ever rest upon the entire family. God give us all grace sufficient to be come reconciled to his will and that we may look forward to the time when we shall meet him in the sweet by and by. G. L. MARTIN.

Scobey, Miss.

Obituary.

Estabuchie church, Jones county, Miss., has been called upon to lose one of her most valued members. On May 4th, Sister May West died after an illness of a few days. Sister West was the wife of Mr. C. H. West—her maiden name being Brittain. Early in life she became a Christian. For seven years she has resided at Estabuchie. Her present pastor had known her only a short while, but his first impression of Sister West was that she was a sincere, generous liberal Christian. He had learned to trust her as one of the best supporters of the church in every sense of the word. As one of the sisters expressed this fact: "She was ever ready with heart and hand."

Sister West leaves husband and two little girls. These feel sweetly her hallowed influence and may they have grace to follow her as she followed Christ.

A. P. PUGH.

Seale.

Will W. Seale, the only son of Mr. and Mrs. Pascal Seale, this county, was born April 18th, 1875, passed away June 3rd, 1:30 p. m.

He was a member of the Union Baptist church.

He was laid to rest in the Smylicemetery five miles east of here on Sunday afternoon June 5th, 1905.

He leaves a father, mother and two sisters who mourn his departure. God bless each of them in my prayer.

W. E. FARR.

Roxie, Miss., June 13, 1905.

Death Loves a Shining Mark.

The subject of this memorial Miss M. A. Lloyd, was born Aug. 15th 1837, and died April 3rd, 1905, at the old home near Spinks in Kemper County, Miss. She was daughter of John E. and Olive Spinks Lloyd, deceased, pioneer settlers of these parts. Her's truly was a beautiful life—possessing an usually rare mind and enjoying liberal advantages for her day, which she did not fail to appreciate. She became a competent leader and teacher wherever her lot was cast. She spent fifteen years of her life—the best of her life in hard service in the school room. She spent most of this service in her own county. Kemper, but taught some in the adjoining county of Neshoba, and some even of the States of Tennessee. Her heart was in the work. She delighted in unfolding the minds of the young, and in lifting them to higher and nobler lives.

She joined the Baptist church at Liberty after reaching mature years. Was baptized by Elder G. Gay, so long her pastor. Thoughtfully and deliberately she consecrated her life to the service of her Master. But she did not cease to be a teacher. With this crowning accomplishment her work and influence increased among us; and today, we of Liberty realize what a treasure we have lost. We feel there is no one to take her place.

Ever cheerful, even in her affliction, a nervous or muscular affliction she could see the brighter side of life, and in all things she bowed submissively to the will of Him who doeth all things well. For many years she and an older maiden sister, Aunt "Pat," have occupied the old home. It is lonelier now but Aunt H. P. D.

Sara, a widowed sister, comes to the rescue and the doors was still open at the old home, and you will find a welcome at the door from which so many have come and gone. Aunt May is gone on before to welcome you in that beautiful City, the Home of the blessed.

G. G. G.

Obituary.

On June 1st 1905, we laid to rest, all that was mortal of Bro. J. H. Farmer, of Senatobia, Miss. The writer officiating, as the Baptist Church there has no pastor at present.

Brother Farmer was born in N. C. Oct. 26, 1819. In 1849 he and Miss Catharine Blanchard were married and came immediately to this country.

In 1864 joined Salem Baptist Church and was baptized by Eld. H. J. Smith. His faith ever remained strong and his life consistent.

He leaves a devoted wife and three sons—having buried the only daughter some years ago.

In Christian sympathy.

R. L. BUNYARD, Corro, Miss.

WOMAN'S WORK.

Mrs. J. L. Johnson, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Jackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Programs are suggestive. The introduction of new features, selection of additional themes, subjects of prayer, etc., are left with the society.

June 1905.

Program.

Subject: The Gospel For the Colored People.

"For Niles given you an example."

1. Responsive Reading: Mark 1:29-42.
2. For Quiet Moments: Should we consider any "problem" too hard for God? Are we willing to be used in serving the people as those more distant?
3. Prayer: That the Holy Spirit may guide the Home Mission Board in its direction of this work and that hearty support may be given.
4. Lesson: "The Gospel and Freedmen," by Mrs. S. S. Shankland.
5. Discussion: Leaflet. Exchange of personal experiences of work among the colored people.
6. Echoes of the Southern Baptist Convention and Annual Meeting W. M. U. (See States report.)
7. Thanks: For the progress of last year.
8. Business: Collection, etc.
9. Extract from leaflet: "A Little Argument With Myself."
10. Plan for keeping up interest during the summer. Order: Give a small sum to each member from the treasury to be invested in tickets to be made at a Fall Rally.
11. Eye Gaze: Appoint committee to gather pictures bearing on S. B. C. fields (Home and Foreign), to mount these on large cards, one card for each monthly subject. To be hung in room where meetings held. Old magazines, souvenir, postcard, etc., will furnish pictures.
12. Prayer: "More Love to Thee, O Christ."

The Baptist ladies of Clarksdale edited the "Challenge" for one week in the interest of their work and the history of that work from its beginning, is found in the clipping from that paper, given below.

Woman's Mission Society.
(BY MRS. ANNIE MANGHAM.)

When we look back through the ages for 6,000 years, we can find no period in history when women have not stood for justice, purity and God. They have been the leading spirit in

religion and all other movements that uplift the human family.

So, in 1899, a few Baptist ladies in Clarksdale organized a Woman's Mission Society, with six members—Mrs. Baker, Mrs. Marion, Mrs. Hicks, Mrs. Roberts and Mrs. McKay. Mrs. Baker was elected president and Miss Annie Humphrey secretary and treasurer. These ladies conducted meetings on a strictly religious basis, opened the meetings with reading of Scripture and prayer, which has been kept up all along. Some members soon moved away, and the few remaining in Clarksdale did not meet after the summer of 1897 until February, 1899.

Other Baptists had moved here in the meantime, and we felt the need of organization, and the first Monday in February, 1899, we reorganized, and elected Mrs. H. W. McKay president and Mrs. W. P. Wildberger secretary. There was in the bank at this time \$75.00 to our credit. With this we decided to begin work at once and add enough to this to pay for a lot and build a church. We also organized a Sunday school the following Sunday, and called a pastor, Rev. A. L. O'Brian. In May Mrs. O'Brian was elected vice-president of the society, Mrs. Annie Mangham secretary, and Mrs. T. D. Culley treasurer. This year we raised \$225.30.

The society grew in numbers and interest, and, of course, we had many difficulties to overcome. It was a mammoth undertaking for so small a band, but our need was great. The church was reorganized with nine members—two male members, Messrs E. L. Broadus and L. C. Allen, Sr., the others being Mrs. McKay, Mrs. Broadus, Mrs. Mangham, Mrs. Adams, Mrs. Hicks, and our pastor and his wife, Rev. and Mrs. O'Brian. With these members we pressed onward to the goal, never lacking in interest. So we understood that united was the only road to success. We stood firm and united through every trial. During this year there were other noble Christian women added to the band that have stood by the cause faithfully—Mrs. N. K. McClannahan—none better did we have; Mrs. Beck, also, who has gone to her reward.

The old officers were re-elected in January, 1900. During this

year we raised \$248.82.

In 1901 we retained the same officers, but did very little work, making \$142.05.

In 1902 Mrs. McKay was re-elected president, Mrs. Mangham, vice president, Mrs. Culley, secretary, Mrs. Culley, treasurer. During this year we made \$55.50.

In 1903 we experienced the greatest trials of our existence. We were in debt and had raised all the money we could, and had no encouragement. Still we met each week and asked for guidance from the Father who never fails those who trust him. This year we made \$107.55. In June Mrs. E. L. Broadus was elected president, Mrs. McCumber, vice-president, Mrs. Jessie Durham, secretary, Mrs. T. D. Culley, treasurer.

In 1904 the officers were Mrs. Broadus, president, Mrs. Carr, secretary, Mrs. Culley, treasurer. We made this year \$147.35; also sent a box to the Orphanage, valued at \$19.00, but did nothing for missions except at long intervals. We sent \$10.00 to Foreign Missions, \$30.00 to Orphanage, \$20.00 box to Orphanage, all other money was used at home.

Thus far in 1905 we have received \$49.35 and have \$30.00 promised, making \$79.35 for this year. A grand total of \$1,255.65.

In January we elected the following officers: Mrs. Terrell, president, Mrs. Hood, vice-president, Mrs. Carr, secretary, Mrs. Culley, treasurer, Mrs. Mangham, corresponding secretary. This bids fair to be one of the most pleasant and fruitful years of the society's existence. There has been money paid by different members of the society that we have no record of, possibly amounting to two or three hundred dollars.

We will not go into details as to how this money was made, but we have been assisted by all good people of Clarksdale. To those we extend our thanks. We appreciate every donation and encouraging word. The people of Clarksdale are noble, generous and broad-minded.

We owe our success to two things. First, we have been united in one thought; no one wished to shirk a duty or fail to help bear the burdens; every one was willing to help in whatever undertaking we attempted.

Then, we kept up the devotional part of the meetings and knew that we must trust in a loving

Father, the creator.

This year we have been studying the Christian Culture in It has been very interesting. We had sixteen members with attendance at the afternoon meeting, often entertained by our refreshments and introducing other features of entertainment.

I hope the Baptist Woman's Mission Society will stand in the future for the principles that have made it a success.

Notice! Important!

The Central Committee wishes to urge the societies to send in their reports promptly. We desire to make a full report of all work done by the women of our state at the annual meeting in Tupelo. Very little time remains and we must hasten if an accurate account be rendered. Give this your attention immediately, sisters! Report blanks have been furnished; fill them out and send to the secretary.

Mrs. Wm. R. Woods.

Meridian, Miss.

Let every W. M. S. rally to the help of the State Board by observing State mission week. The programs have been distributed and will be helpful in studying the great cause of State Missions.

We want an offering from every society in the State. The need is great and State missions is preeminently our work. Many societies have as yet done nothing toward this beginning "at Jerusalem."

God grant these plans may be used of the Lord in carrying on this great work and that we may be profited by them.

A Request.

DEAR SISTERS:

A very short time remains before the annual meeting of our Woman's Missionary Union. We desire to get a full account of the money given during the year. Report blanks have been distributed to vice presidents and societies. We urge you to fill these blanks and send them as early as you can, reporting all money given that has been reported during the year. Societies failing to receive a blank will kindly notify me. Hoping to have a full and prompt report, I am,

Yours in the work,
(Mrs.) Wm. R. Woods.

Dr. Round the World

Joseph W.

The subject of this second son of Rev. J. W. and Mary Ella Snead, was so well known of the Baptist mission.

Joseph was born in Mississippi, Nov. 18, 1871.



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There are to be four overhead or deck fans and one rotary bracket fan in each car.

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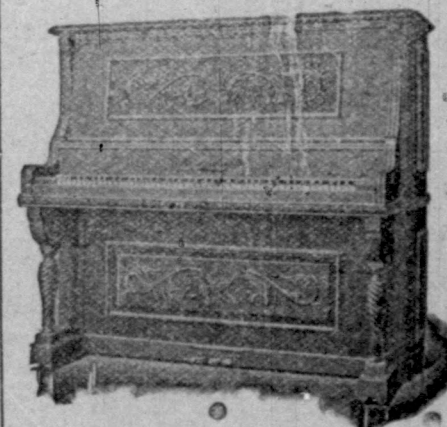


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In the Crusade
In This Country

for the cause of religion, education and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, a veritable failure to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within its territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells a the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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Jackson, Mississippi.

Deaths.

Mr. Alexander Price.

Alexander Price was born in North Carolina, March 20, 1841 and grew to manhood in the same locality. Just as he was reaching manhood he heard the call of his country to arms. He joined the Confederate army and followed her flag until the close of the war. On his return he was removed with his father's family to Rankin County, Mississippi, to the place that he afterwards made his home. He became a railroad man a few years, acting in the capacity of baggage master; he resigned his position to give his attention to farming. He was married to Narcissa Jane Steen of Rankin County, Mississippi, October 28, 1872 with whom he lived in great happiness until her death about ten months ago. To them were born eleven children, eight of whom survive him.

In 1877 he joined the Baptist Church and became one of its most earnest and active members. Being treasurer and collector for some years more than twenty years. He kept a careful account of all the church's finances and would show to a cent just what had been paid and by whom, and for what purpose it was paid out. It is no wonder that the old church will ever have a member who can fully take his place. He was one of the most successful farmers in the country and had accumulated a competency. He was not only diligent in supplying the necessities of his own family but was very generous in every good work and it may be truthfully said of him that no needy person or needy cause was ever turned away from his door and as for the church expenses, whenever he could not raise from the members he paid it himself, he that must for the Lord let his mantle fall upon his boys. Mr. Price also played a conspicuous part in the politics of his county and district. He was for many years a member of the board of supervisors of his county and served the people faithfully that he was called by his constituency to serve in a larger place. He was elected to the State Senate in which capacity he served four years to the great satisfaction of his friends. He died at his home June 4, 1905, surrounded by his children and was buried the following day at the Steen's family graveyard with Masonic honors. The funeral service being conducted by Pastor E. H. Welch. Rankin County has lost one of her best citizens, the community one of its most useful members. Cato Church one of the best deacons any church ever had, his brothers and sisters a brother in law as steel and worthy of their respect and confidence and his dear children have lost a kind and loving father. Earth has been made poorer; his heaven richer. We sorrow not as those who have no hope.

His pastor for twenty years,
R. JOHNSON.

Mr. W. T. Ellis.

Mr. W. T. Ellis was called from his earthly home on the evening of April 1, 1905; he was born Dec. 1, 1866, joined the Baptist Church when quite young. He was a noble man, a kind and faithful husband and brother. May the grace of God sustain and protect the bereaved wife, sisters and brother. May He heal their broken hearts with the balm of His love.

Yes he is missed by all who saw him

walk from day to day. But may ye yield to heaven's call and meet him there we humbly pray.

A FRIEND.

Tyro, Miss., June 3, 1905.

Married.

Steen-Welch.

At the home of the bride's brother—W. L. Welch—at Saratoga, Miss., on the evening of June 8th Rev. J. W. Steen and Miss Nannie L. Welch were happily married. May God lead them along the thornless paths and beneath cloudless skies.

J. T. DALE.

Collins, Miss., June 12th 1905.

Walne-Barber.

In Vicksburg, on the night of June 7, at 8 o'clock in the home of the bride's mother, Miss Annie Groves Barber was married to Mr. James Hunt Walne. The bride is the second daughter of Mrs. McGregor. The groom is the eldest son of Mr. and Mrs. R. E. Walne, and a rising young business man, one of the firm of Austin & Walne, cotton factors.

May the kind Father shower His richest blessings on this happy Christian couple.

McLeod-Montroy.

On Sunday afternoon at 3:30 o'clock April 30, at the home of the bride's parents, Mr. and Mrs. G. W. Montroy, of Wesson, Miss., the writer solemnized the rites which bound together the earthly destinies of Mr. B. W. McLeod, of Merritt, Miss., and Miss Aurora Montroy. Mr. McLeod is a very excellent young man and cashier of the Merritt Bank, strictly moral and a high-toned gentleman. He is a member of the Presbyterian church and well reported of by his acquaintances. Miss Montroy is an esteemed young lady teacher, a consistent member of the Baptist church and a consoled Christian young woman. They left at 5:30 p. m. for New Orleans, then to Mobile and then to Merritt where will be their future home.

May the blessings of God attend them through a long, happy and useful life is the prayer of.

H. C. JOYNER.

Mrs. Augusta Pierce Burroughs.

On May 30, 1905, angels pressed the gates of heaven ajar and the spirit of Mrs. Augusta Pierce Burroughs passed in to be with God. She was the daughter of Dr. A. G. Pierce, Helen, Arkansas, and the wife of Dr. Burroughs, of Pine Hill, Alabama, and from the latter place she took her departure for heaven.

When fifteen years of age, she gave the Lord her heart, and united with the Baptist Church at Yazoo City, Mississippi; and later united with the First Baptist Church of Helena, Arkansas. It can truly be said that she was a model Christian woman for seven years, from her conversion till her death.

She delighted in attending religious services and in reading her Bible. Hers was one of those sunny natures, not for its own pleasure, but to cheer and help others. It does not fall to the lot of every one to be so much loved as she was, but it was because of the heart service she had rendered. She was not full of years, but of honors, and merited in the highest degree the confidence and

esteem of her friends. Her voice is still, but her influence lives on. Her religion was not theory, but in her life could be seen the beauty and gentleness of a Christian experience.

This world lost a beautiful young Christian when her spirit took its flight, and the body was laid to rest in Pine Hill, Alabama. Her departure has cast a shadow all the more dark, because of the brightness and cheer of her life. To many of us this seems a strange providence,—that one in the bloom of life should be cut off. But God can make no mistakes.

We join with all her acquaintances in extending our sympathy to the heart broken husband, father, mother and sister, and commend them to the God of Comfort, for it is thro' His dear Son that families separated during time, will be reunited for eternity.

GEO. V. T.

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Many different designs and styles attached or detached cuffs all sleeveless this mill and factory sale price - - - - - \$1 12	Made of Home spun tweeds and all wool crashes suits worth in a regular way - - - - - \$7 50		Always sold for \$3 00, mill and factory sale price is only - - - \$1 98
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Childrens tan strap slippers \$1 00 values factory sale - - - 89c	Childrens vici Patent tip strap and Oxfords Factory price - - - 89c		Boys Tan and Chocolate Oxfords, Factory sale - - - - - \$1 40
Childrens tan strap slippers \$1 52 values factory sale - - - \$1 13	Other Childrens shoes - - - - - at - - - \$1 13, \$1 24, and \$1 39		Boys tan and Chocolate Oxfords Factory sale - - - - - \$1 75
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